

The Sabbath Recorder

(Continued from page 21)

over which the legislature should not have authority; that in some things the people should not be within the power of the legislature. Such is our organization of government — our constitution. One of the subjects withdrawn by that constitution, in the Bill of Rights, from legislative interference, is that of religion; and the writer has no hesitation in saying, highly as he individually values the Sabbath, that if the "Sunday" law is upon the statute book for the protection or enforcement of the observance of that day, as an institution of Christian religion, it cannot be upheld; no more than could a law forbidding labor on Saturday, the Jewish Sabbath, or on any and all other days of the week, which may be in the fulfillment of a requirement of a creed, set apart for religious observance, by any portion of our citizens, whether Christian, Jewish, Mohammedan, or pagan.

— Thomasson Case, 15 Ind. 449 (1860).

Let us ask these questions:

1. When persuasion fails do we turn to legislation? It is manifestly the responsibility of the church to teach and preach its doctrines with conviction. We could wish that the church were more successful in this great task of bringing Christian training to the people in the pews. The observance of Sunday is variously regarded by the several denominations in their official statements. Some appear to attach the same authority as that given to the seventh-day Sabbath in the Scriptures while others do not claim any relationship between the first day and the seventh.

Christian leaders have often lamented that the official position of their church is not regarded by the general membership when it comes to the observance of Sunday as sacred time. The preaching and teaching ministry of the church has not been convincing at this point. Now, is it the right of the church on the American scene to turn to legislation to coerce where it could not persuade? All the first century church asked of the government was toleration. Are we asking for government assistance in backing up the claim of the Christian majority that Sunday is sacred time? It would be legitimate in Britain, Denmark, or Spain but not in America.

2. Do American Christians want business to cease on Sunday? The answer to the question would appear to be no. It is not even certain that ministers and councils of churches actually represent their

people on this issue. If all church-going people ceased Sunday shopping the problem would not exist for the churches. The fact seems to be that an increase in business is often noted immediately after the church hour of worship. That simple fact cannot be ignored in the discussion of blue laws.

3. Is there any place to stop with Sunday legislation? The nature of business and commerce is such that the problem of regulating some businesses and not others is very complex. For example, what about drugstores which sell a remarkable variety of merchandise? What about grocery stores that are almost department stores? Competition overlaps considerably from one type of business to another. When Sunday closing is mandatory some businesses will be discriminated against. Blue laws have always created more unfairness in the business world than they have ever alleviated.

From time to time Congressional committees have considered whether Sunday legislation is right and proper. The following report is an adequate defense of the position of most Sabbathkeeping Christians and is in complete harmony with the position of the Seventh Day Baptist General Conference:

The proper object of government is to protect all persons in the enjoyment of their religious as well as civil rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy. We are aware that a variety of sentiment exists among the good citizens of this nation on the subject of the Sabbath day; and our Government is designed for the protection of one, as much as another. . . . One denomination of Christians justly celebrated for their piety, and certainly as good citizens as any other class, agree with the Jews in the moral obligation of the Sabbath, and observe the same day. . . . It is not the legitimate province of the Legislature to determine what religion is true, or what is false. . . . It is a right reserved to each citizen; and while he respects the equal rights of others, he cannot be held amenable to any human tribunal for his conclusions. Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. . . . All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence.

— "Senate Report on Sunday Mails"
Amer. St. Papers, 1949 Ed, pp 210-212.



photo courtesy American Christian Palestine Committee

A CITY SET UPON A HILL

The city of Safed in Galilee (elevation 3,962 feet) was perhaps in view when Jesus said, "A city that is set on a hill cannot be hid." Be that as it may, the same verse applies it personally to His followers. Lord, make us more willing to have our Christianity exposed to view. May we be to the people among whom we witness as a city set on a hill.

The Sabbath Recorder

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The Heavens Speak

In ancient days the Psalmist who had seen only the handiwork of God in the heavens and none of the handiwork of man wrote of speech in the heavens which declared the glory of God. He completed the first verse of Psalm 19 with that beautiful parallel, "And the firmament showeth his handywork."

Today we can accept those poetic words in all the fullness of their original meaning, and perhaps with the added luster that comes from our less contemplative experiences. David, with upturned face, went on to sing of the day uttering speech and of a line "gone out through all the earth." We cannot match his expression or comprehension with what we see and hear from the sunlit sky above us, but perhaps we can now more fully appreciate it than could our more earthbound forefathers.

At the time of writing we have just come into the office after being home for lunch on one of those rare, crisp days when our view of the heavens through the richness of autumn leaf coloring reveals a cloudless sky of infinite depth. Never have we seen a more perfect vapor trail emerging from the dimness of one horizon and extending unbroken in its perfect whiteness to fade into the dimness of the opposite horizon. No plane was seen, no sound was heard, but the heavens told a story. I did not know from whence had come the plane and its occupants or whither they had gone. I did know that they had visited the whole expanse of the arched sky that was visible to me, stretching below the sun as it ran its daily course in the shortening days of fall.

Yes, the heavens which mutely tell of the travels of man most sweetly declare the glory of God. We live in an age in which man is able to utilize the little things and make them loom large — all within the provident hand of the Creator. We marvel at the scientific achievement of pictures taken from beyond the moon and reconstructed on the earth from radio signals sent unerringly from that tremendous distance.

More recently, observers were startled when they saw a balloon as big as a ten-story building open itself and catch the

magnifying rays of the sun at a distance of 250 miles above the earth. What caused it to fill? A small amount of trapped air in its folds and a few pounds of water in two plastic bags released inside by remote control. The water changed to vapor at that height and temperature, much like moisture expanding from the exhaust of the mighty plane that told its tale this day across our azure sky. Air and water, fundamental elements in the firmament, show to those who meditate something more than the handiwork of man. They tell us that we live in a well-planned universe over which rules the omnipotent God.

Voices from the heavens are glorious, but the real story of heaven come down to earth, which was glimpsed by David and the prophets, came to realization when the Creator revealed Himself to the creatures able to appreciate His love and redemption. This revelation was by Him who was the agent of creation and was willing to give Himself for the sins of the world, Jesus Christ the Lord. He who now sits at the right hand of the Father speaks to us from heaven and His Spirit "witnesseth with our spirit" telling us who have believed that we are the children of God.

New Jobs Needed

The work force in the United States now numbers 70,000,000. It is estimated that between now and 1970, when the work force will reach 87,000,000, there will need to be found a million new jobs a year. The present tendency is for church membership to increase much more rapidly than the population. Do these figures mean that churches, too, must put to work a proportionate number of the 8 to 10 million members who may be expected to be added to their total membership?

What is the potential increase of members and workers in the Seventh Day Baptist denomination between now and 1970? Here is indeed a challenge. There was a time when increase in the population of the United States was not so much by births as by immigration. Then Seventh Day Baptists could not hope for a proportionate increase because most people

MEMORY TEXT

Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. Psalm 67: 5, 6.

in the countries from which the immigrants came were connected with other churches and had never heard of our people.

We have just passed through a generation that began in a depression. Times were hard; families were small. We are sometimes called "a peculiar people." When that term is used in the sense of 1 Peter 2: 9 it is an honor. Seventh Day Baptists are not different from others in terms of vital statistics. If families in general are small then Seventh Day Baptist families will show the same tendency. Possibilities for natural growth manifestly are less in such a period. Perhaps we have overlooked that fact when we have tried to find reasons for lack of growth.

On the other hand when the population is increasing rapidly by the expansion of family units our families are larger also. There is no question but that our young people have been marrying young and have been rearing larger families than a generation ago. Between now and 1970 another and larger generation of young folks of Seventh Day Baptist background will have come to maturity. In this lies a great challenge, and there is some reason to believe that we are going to try hard to meet it.

The obstacles to rearing children in the faith of our people are great but probably not greater than in previous years. If we fail now we fail indeed. We must not fail. Our churches are, for the most part, filled with growing children. The potential is great. Will our progeny be with us when they marry and start families of their own? For years we have recognized that to depend on natural increase without strenuous efforts at evangelism was bound to mean net loss. Yet we have not wholeheartedly stressed evangelism. We have hidden our light, using the flimsy excuse

of emotionalism and the questionable methods of some evangelists.

Now evangelism is again finding favor among us at a time when it and the training of our more numerous children provides a glorious opportunity for growth. Will we be satisfied with small growth or will we really shake ourselves like the sleeping giant and take full advantage of this potential? What will our growth be in terms of our logical opportunity among the uncommitted millions recently born and our opportunity to plant seeds of faith in our children and our children's children?

There is before us a future bright with promise. How many new jobs will be needed each year among us?

The Something-for-Nothing Era

With the cancellation of practically every major give-away television program, it is possible that at least one phase of our something-for-nothing era is vanishing. It is another illustration of how quickly something can fade away that seems to have permanence. It was such a very short time ago that all America seemed satisfied with the entertainment offered on the popular Quiz programs that brought such quick wealth to a considerable number of participants. The transition to other entertainment appears to have taken place rather quietly, though not without pain to some who have received adverse publicity through the investigations.

Newsweek asks some thought-provoking questions about whether or not the American people would become more cynical than would be for their own good: "Or after a decent interval of mourning integrity, would Americans reward the callous and carefree world of unearned money and unlabeled make-believe?" That is a burning question, one which Christians ought to ponder if it in any way applies to them, and we fear it does.

Can we hope that the something-for-nothing era is on the way out? What should we do to hasten its departure? There are far more manifestations of it in

our society than these tense quiz shows of "unlabeled make-believe." Should we rise up and demand integrity in the whole commodity-advertising field? The almost completely false claims of the liquor and tobacco interests on radio and TV are not challenged frequently enough. The subtle advertisements of these products that contribute so directly to personal and social suicide have no inherent right of entrance to the homes of the unsuspecting.

Have Christians lost their crusading spirit? Perhaps we should change the figure, for the Crusades, historically, showed more zeal than knowledge. Our Lord used a better figure, challenging His disciples to be lights in the world. We are in the world but must be willing to take the somewhat lonely way of living above the carefree world and of pointing the average man to that same higher pathway, which is not one of unearned money or unlabeled make-believe.

EDITORIAL NOTES

Abolish Leper Colonies

"Unclean, unclean!" has through the ages been the cry required of lepers when approached by those not afflicted with the dread disease. In more recent years Christian missions and other agencies have established leper colonies to give a better environment for the incurables and to provide more adequate treatment for those who could be cured. In such colonies the cry, "Unclean," is not heard. Now a committee of experts of the World Health Organization is recommending the abolishing of all leper colonies. They claim that since the discovery of the drug sulfone, hospitalization is outdated and the world's 12,000,000 lepers can just as well be treated at home. Leprosy is no more dangerous than other communicable diseases when this drug is available.

The Bible tells us that sin is like leprosy. No modern discovery of man can eradicate this disease, which afflicts far more than 12 million people. If all sinners were to declare their true condition it would be a universal cry of "Unclean." With the malady so widespread isolation

colonies are out of the question and mass treatment is not effective. Fortunately (if we may use the term), provision has been made for treating this soul-destroying disease in a personal way. The medicine came from heaven and is heaven-pure. When the "Balm of Gilead," Christ the Savior, is received individually into the heart the uncleanness of sin is taken away.

We still need sin colonies — that is, colonies for the rehabilitation of cured sinners where they may be fed the "milk of the Word and the strong meat, too." We call these colonies churches. In them we should learn how to go forth individually in an organized way to extend this gracious gift of life which we have found.

Stop Praying or Stop Smoking

Mothers, if you are expecting and are also smoking you should either stop praying for a strong-hearted, healthy baby or you should stop smoking. Don't sabotage your own prayers by adding nicotine to the blood stream of your unborn infant. Dr. M. F. Ashley, one of our most brilliant physicians, declares that smoking mothers are undoubtedly responsible for the increase in cardiac trouble. He goes on to say that a single puff of cigarette smoke inhaled by a pregnant woman increases the heartbeat of a seven-month fetus from 140 to 179 times a minute. Dr. George Crane also tells women in no uncertain terms what the American Medical Society has said about cigarettes and their danger to the future health of their children.

An Explanation

In our advance publicity of the November special issue of the Recorder and particularly in the issue of November 2 we advertised an article, "A Catholic President, Pro and Con." Due to space limitations that developed in arranging the pages this article by the editor, Kenneth Smith, had to be omitted. It is hoped that readers of our weekly will get an opportunity a little later to consider the pros and cons of this question.

President's Message

Pastor — People Relationships

In these months, while we think together of the giving of self for Jesus' sake, we are in particular need of several of the emphases that the Lay Development Program offers us. One of these areas of emphasis which we need to examine thoroughly is personal relationships within the church.

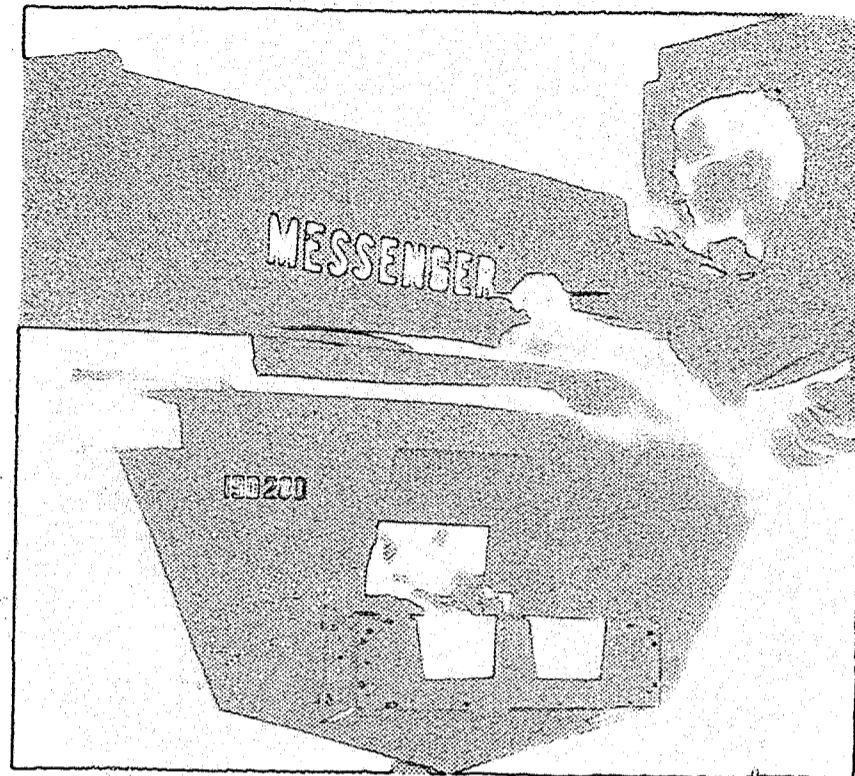
These relationships involve the pastor and his people. Then the reverse is true; they involve the people and their pastor. In our local churches how much we need to establish that two-way free flow of comment and criticism between pastor and people that seems to have distinguished the Christianity of the early years! How much we need a spirit of Christian camaraderie that will enable us to speak freely on any subject and to exchange ideas without rancor. How much we need a unity of purpose and vision that can be established by frankness in discussion and meekness of heart and common faith, and by these things only.

These relationships involve the individual members of the church in their contacts with one another. What a detrimental and false witness to the power of God in human life and to the salvation that is offered in Jesus Christ, when those who are called by His name bicker and display hurt feelings and speak words of bitter criticism of one another! Why is the "fellowship" of the church so meaningless to many who look on from the outside? The answer is simple. The "fellowship" of the church is not clearly demonstrated by the church. Are we united in a personal faith in Christ? Are we truly bound together in the bonds of Christian love?

We are! We are in so far as we have given ourselves for Jesus' sake. Pride and selfishness in all their innumerable forms are conquered only by personal commitment to Him who is our Lord and only as His likeness grows in us. The "fellowship of the Saints" becomes an integral and formative part of life when we give ourselves "for Jesus' sake."

The Man with the Boat

The Rev. Rene Mauch is pictured here painting the name "Messenger" on the side of his 24-foot boat in which he is about to embark for British Guiana, S. A., where he will use it in his evangelistic



work along the numerous rivers of that country. The inset shows the missionary looking out of the opening in the stern through which he can service the outboard motor attached to a bracket welded to the stern. Note provision for an auxiliary motor on the bracket in case the larger motor fails. These two pictures appeared separately in the Sunday edition of a Montreal French newspaper (350,000 circulation) which told the story of Mr. Mauch and his boat and identified his work as Seventh Day Baptist.

CWS Address Changes

"Church World Service, National Council of Churches of Christ in the U.S.A., has moved its offices to 475 Riverside Drive, New York 27, N. Y.

"Contributed clothing, however, should not be directed to this address. Clothing donations should still be sent to one of the following CWS centers: New Windsor, Md.; Nappanee, Ind.; 110 East 29th Street, New York 16, N. Y.; 4165 Duncan Avenue, St. Louis 10, Mo.; 919 Emerald Avenue, Modesto, Calif."

ONE IN 25,000

By Albert N. Rogers

A careful survey has shown that the churches of America need 25,000 more ministers each year. In every Seventh Day Baptist congregation it is hoped that there might be at least one, and Church Vocations Sabbath observed the last Sabbath of November may be a means of discovering him.

Charles F. Kemp has recently prepared an admirable study manual, "Preparing for the Ministry" (Bethany Press, St. Louis, Mo., \$1.50), which answers the questions most often asked about the minister's education. It also asks and answers helpfully the things one wants to know when one is considering the ministry as his vocation.

Four types of call are listed by H. Richard Niebuhr in a recent study of theological education. These are interpreted clearly in Kemp's book as he describes the process by which a man makes up his mind that he is called to the creative role of Christian leadership. Where help can be secured, how long it may take, what will be involved, are there certain qualifications to be met, why is college important — all these are treated.

Psychological and aptitude tests for theological students are just now under much discussion. While most seminaries give one or more of these tests, it is generally agreed that they are inconclusive. They help the student understand his strengths and weaknesses and aid his advisors in counseling him. This Kemp agrees with.

One of the best sections of the manual deals with the study habits a ministerial student should acquire and carry over into his lifework. The choice of college, major programs, devotional life, financing his course, and draft classification are all dealt with. The official statement on pre-seminary studies issued by the American Association of Theological Schools is included.

Not as much attention as might be desired is given to the man who has begun to prepare for another vocation or may be already engaged in it. But Kemp does say that many are changing their objective to

the ministry for good reasons. Several other writers have dealt with this and some seminaries are offering programs especially tailored for these men.

A pulpit committee, cited by the author, listed the various tasks it felt its next minister should be selected to perform. It estimated the time that would be required for each and computed a work week of 300 hours! Absurd? Well, not quite. Efficient organization of church members and the loyal support of his family will help the pastor carry this impossible load. But the satisfaction countless ministers take in doing the impossible points to their one most essential qualification, unreserved commitment.

Pacific Coast Association Fall Meeting Held

The Pacific Coast Association met in Los Angeles on October 16, 17, and 18 for its semiannual meeting. Friends from Monterey, Calif., the Bay Area Fellowship, and Christ's Seventh Day Baptist Church attended as well as those from the Riverside and Los Angeles Churches.

Services began on Friday evening with congregational singing and a solo, "Working, O Christ, with Thee," by Harry Andrews. The music carried out our Associational theme, "Co-Workers with Christ." Pastor Francis D. Saunders of Los Angeles brought the evening sermon, "Power for the Laborer," as the first message of the series.

Pastor Alton Wheeler of Riverside in the Sabbath morning message challenged us to give ourselves wholeheartedly to Kingdom work as partners with Him who gave Himself for us. Henry C. Lewis, pastor of Christ's Church, read the Scripture passage. Mary Lee VanNoty brought to the children in story form an example of the way a child also can be a co-worker with Christ. The anthems, "Christ for the World We Sing" and "Rise Up, O Men of God," directed our thoughts further as we resolved to work more diligently for our Master.

Sabbath School classes followed the worship service under the leadership of

John Soper, superintendent of the local Sabbath School. Mrs. Orvis Chapman led in the song service.

Delegates and friends gathered around the picnic tables in nearby Sycamore Grove for noon lunch, then returned to the church for a "hymn sing." The young people's service opened with a vocal duet and a trumpet solo. Using the topic, "Youthful Laborers," four young people showed through prepared talks how the lives of John, Timothy, Mark, and Mary were dedicated to serving Christ.

In the evening a consecration service was held for Miss Sarah Becker. A talk entitled, "Ambassadors," was given by Mrs. Francis Saunders who planned the service. Following this talk Dr. George Thorngate, former missionary and co-worker of Miss Becker on the China field, gave the consecrating prayer, preceded by a short reminiscence of the time spent with her on the field and a commendation of her to the people. As a part of the consecrating prayer, and with great reverence, the combined Riverside-Los Angeles Choir under the direction of Miss Lois Wells sang a beautiful and thrilling arrangement of the beloved hymn, "Lord, Speak to Me, that I May Speak," which became a consecration not only of Miss Becker but of all who sat in the service.

Social activities for the young people included a social at the parsonage Saturday night after the evening service and a "pancake breakfast" the following morning.

Sunday morning, Miss Becker was in charge of the devotional period, and Mrs. Gleason Curtis led us in our song service. Three phases of "Lay Development" discussion were planned by Philip Lewis, a member of Commission. Workshops were led by Miss Geri Hargis, Albyn Mackintosh, and Mrs. Elizabeth Bonham. Summaries of the thoughts expressed in the groups were brought back to the assembly.

The business session ended the Semi-Annual Association fall meeting and we were adjourned by our president, Jack Gregory.

Corresponding Secretary.

Ambassadors

By Lila Saunders

(A talk given at the Sarah Becker dedication service during the Pacific Coast Assn. meetings.)

To aspire to the office of an ambassador is to desire the highest diplomatic office any country has to offer. There are many lesser posts which may be held, but it takes special training and special dedication to be an ambassador.

Tonight we honor one who has given herself to be an ambassador for Christ in the far-off country of Africa. As we think on this let us consider for a few moments some of the peculiar qualifications which must be met in order to fill this very high office.

Citizenship

No matter what training one has had for the post of a diplomat, he must be a citizen of his country in order to represent officially the country for which he works. No foreign person or alien may be an official representative of any country.

Where is our citizenship? Philippians says in chapter 4, verse 3, ". . . whose names are written in the book of life." This was undoubtedly drawn from the registration of the tribes of Israel which speaks of being "written in the writing of the house of Israel" (Ezek. 13: 9). To be written into the house of Israel was a high honor, indeed, but how much more to be written into the Lamb's Book of Life? Paul says to the Philippians that our citizenship is in heaven, from which we look for the coming of our Lord and Savior, Jesus Christ. We sing, "I'm just a stranger here, heaven is my home." How wonderful to be a citizen of the Kingdom of God, representing Him on this earth.

McLaren tells us: "So then the great lesson here is that if we are Christian people, we belong to another polity, another order of things than that in which our outward lives are spent." We are here as representatives for that sphere of life, and some are to be the ambassadors of that Kingdom in a special sense.

An ambassador does not speak his own message.

He speaks only that which is given him from the head of his government. An amusing picture appeared recently in the daily papers all over our country. During the time when Chairman Khrushchev of the Soviet Union was in this country, after an exchange of words at the United Nations, our own Ambassador Henry Cabot Lodge received orders from Washington that he was not to indulge in such disagreeable repartee with the head of a foreign government who was a guest "in our house" no matter how he felt about the policies and beliefs of that country. After all, he was our ambassador — our highest diplomatic servant. The picture which appeared in the papers was that of a much disgruntled and scowling Ambassador Lodge, one put out because he, the official speaker for our country, was not allowed in any way to criticize the Soviet Premier, while the mayor of Los Angeles, only a layman, was not suppressed, but had full freedom to speak as he chose. Yes, the difference was that an ambassador speaks the message of his government, whatever that may be.

So our ambassador has her message given to her: "Ye shall be witnesses unto me, both in Jerusalem and in Judea, and in Samaria, and unto the uttermost part of the earth." "Go ye and teach all nations." This, then, is the message given and, as Paul said later, "I am determined to know nothing among you but Jesus Christ and him crucified." This corresponds to what Jesus said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations" (Matt. 24: 14).

An ambassador must be completely dedicated to his work.

It is a full-time job. He must give himself wholly to it, not just a part of himself. Let me illustrate this sort of dedication. Years ago, a plain Methodist minister fell in love with the world's unlovely. In his very own picturesque phrase, he came to where he actually hungered for hell. He pushed out into the midst of the

East End of London. For days he stood in those seething streets, muddy with men and women. He drank it all in, and loved it because of the souls he saw. One night he went home and said to his wife, "Darling, I have given myself, I have given you and the children, to the service of those sick souls."

She smiled, and took his hand, and together they knelt and prayed. That was the beginning of the Salvation Army, and of the great work of William Booth.

Yes, a true ambassador must be completely dedicated to the work to which he is called, and we certainly can see that sort of spiritual dedication in Miss Becker who will serve as our ambassador.

An ambassador is sent to a foreign country.

He must learn the language of the people, speak in their way of life, mingle with them, and find for himself the way in which he can best represent to them the country from which he is sent. A special ambassador for Christ going to a foreign country often fills a place which no other can. Christ gave the command to "heal the sick" (Luke 9: 2). The one whom we dedicate to her work tonight will go with a full and complete knowledge of the duties entrusted to her, healing the sick bodies of people whom at this time she knows not, learning their ways and their language, and through these things reach their sinsick souls.

At times, an ambassador may be called upon to suffer indignities at the hands of those whom he tries to serve. He is often spurned, must give up his home, friends, and family, to spend time in a place far different from the way of life which he has always known. But for Christian ambassadors, the command still remains, Jerusalem, Judea, the uttermost parts of the earth. And, praise God, those who aspire to the office are willing to give up the comforts of home, the friends who mean the world to them, even their families from whom it is so hard to be parted, to spend years in a different land, with other customs, perhaps to suffer hardship for their Christ.

Sometimes, because of changing conditions and needs, an ambassador is recalled

from one work to take up work in another place. In this case he is retained, given instruction in the new work and new place to which he will go, and sent, perhaps to a completely different type of situation in a completely different part of the world. So it is with our ambassador — she spent some years in China, and then, due to conditions far beyond her own control, was recalled by her Lord to a new field of endeavor, and having been trained anew for her work, will be sent far to the other end of the world, into a completely new situation, with new problems, new needs, new faces, to represent her Kingdom in a new way, and yet with the same message: "God loves you — God sent His Son to be your Savior — God will forgive if you are truly sorry for your sin."

An ambassador may spend his whole life in the service of his country.

He may start out to give only a short period of service, but his love of country becomes so great that his entire working life is spent in some diplomatic field. So, too, Christ's ambassadors! Seldom do we see one, who, after one term on the mission field, has lost interest in the work. Always there is a longing to return, to spend more time in the service of the King. Many of them, after long years in foreign lands speaking for their Christ, long to return even when physical strength no longer allows, but the love of the Holy Spirit is so instilled in their lives that they long to be "out on the field" as before. And so it is with the one whom we honor tonight, her thoughts of returning to her Lord's field of service when opportunity presented itself have never been dimmed. She has been ready to go anywhere, anytime.

An ambassador does not go without the backing of his government.

He is given "diplomatic immunity" to the law of the foreign nation; he is given protection; he is given funds with which to work. How unthinkable for a nation to send one to represent the official thought and life of her people without these things!

How can our ambassador be pledged these things? This is our duty, citizens

of the Kingdom of God! Yes, there is always an "our part" from which we cannot run away, cannot hide. We must pay our "taxes" if we are to be good citizens of our heavenly Kingdom, just as it is through the support of our government by her people that our ambassadors can be cared for.

What, then, is our part?

In Colossians 4: 13, we read: "Epaphrus, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God." The word in the Greek which here is translated "laboring fervently" literally means to wrestle, to agonize. Have you ever noticed wrestlers — how the muscles strain, how the brow is wet with perspiration, they labor so hard? Have you ever labored that hard in prayer for God's ambassadors? Will you "agonize" in prayer for the one whom we dedicate tonight?

Christ, in giving instructions to the 70, told His disciples that the "Laborer is worthy of his hire." How can an ambassador expect to do his best work unless supported sufficiently in order that he may do that work to the fullest? The laborer is worthy of that which we have to give — our means of life.

So to you, our beloved, Sarah, Ambassador for Christ, we pledge our love, our financial support, and our continuing fervent prayer as you go to represent the Kingdom of Christ, our Kingdom, to the people of Africa. God bless you.

Recorder Comments

FAIRVIEW, OKLA. — "The Sabbath Recorder reaches our desk regularly now and we must say that we find it worthwhile reading and very nicely handled."

IRVINGTON, N. J. — The "Reformation Sabbath" editorial in the October 19 issue was translated into German by one of the members of the church for the benefit of friends who do not read English readily.

MISSIONS — Soc. Everett T. Harris Farewell Service for Outgoing Missionaries

The president of the Seventh Day Baptist Missionary Society, George V. Crandall, presided at an impressive service held in the Pawcatuck Seventh Day Baptist Church on Sabbath afternoon, October 24, 1959. The purpose of this meeting was to honor four outgoing missionaries and to bid them Godspeed as they were about to go to their fields of service.

Brief messages expressing purposes and plans for missionary service were given by the Rev. and Mrs. Rene Mauch of Quebec, Canada, who will be leaving soon for British Guiana, S. A. and by Miss Sarah Becker of Los Angeles and Miss Barbara Bivins of Bridgeton, N. J.

Concerning Miss Becker, Mr. Crandall said that she was not a new employee of the board, having served in China as a missionary nurse. The records show that the Missionary Board granted Miss Becker a leave of absence, continuing to hope and expect to return her to China some day. At the April 27, 1958, meeting of the board, action was taken to call Miss Becker into active service, this time to assist at Makapwa Mission, Nyasaland, as our medical missionary. In September, 1958, she began studies at Columbia University looking toward the Master of Science Degree in Maternity Nursing. She has recently concluded her studies and has been visiting her family on the West Coast during past weeks.

A letter from the Adams Center, N. Y., Seventh Day Baptist Church was read by Mr. Crandall as he introduced the Rev. and Mrs. Rene Mauch to the audience. The clerk of this church, Mrs. Barbara M. Gilmore, had written this letter in behalf of the church so that all might know that the love and prayers of their home church were with Pastor and Mrs. Mauch and Esther as they go forth to serve in British Guiana. It was a touching and uplifting experience to listen to the reading of this letter.

(Other aspects of the October 24 service were reported by the editor in the November 2 issue).

Missionary Nurses Depart for Nyasaland

Nurses Sarah Becker and Barbara Bivins departed from Idlewild Airport by plane on Wednesday evening, October 28. Their BOAC plane left promptly at 11:00 p.m., scheduled to arrive at London, England, at 1:30 o'clock Thursday afternoon.

The nurses met with our English brethren on Thursday evening and then went on to Holland on Friday. From Holland they were scheduled to go to Germany and then on to Blantyre, Nyasaland, where we may expect that Dr. and Mrs. Victor Burdick and Miss Joan Clement will be awaiting their arrival.

We will not soon forget the light of faith shining from the eyes and the air of certainty in the poise and carriage of these two nurses as they left the group and walked down the ramp to the plane. We who were being left behind were humbly proud to be associated with people of such devotion to the cause of our Lord. We gathered on the observation deck and watched until the plane was air-borne and on the way to London, flying into the night sky. Our prayers went with them. We turned toward home with the quiet resolve to work harder and try to deserve such confidence and faith as shown by these missionaries to Nyasaland.

There were nineteen friends and members of the families gathered at the airport to bid them farewell. Although we all felt the sadness of farewell in our hearts, yet there was also present a deep sense of satisfaction and a quiet joy as we saw these two loved ones leaving for their appointed field of service.

Those who were in the farewell party were: Secretary and Mrs. Leon M. Maltby, Pastor and Mrs. John Schmid, Mr. and Mrs. Gerhard Unland and son, Mrs. Nellie M. Bivins, Mrs. Colwell Hoffman, Mrs. Sarah B. Hand, Dr. James A. Bivins, Mr. and Mrs. Lloyd Coon, Mr. and Mrs. Fred Ayars, Mr. and Mrs. Loren G. Osborn, and Secretary and Mrs. Everett T. Harris.

It is the straightedge of the Law that shows us how crooked we are. — J. B. Phillips.

CHRISTIAN EDUCATION — Sec. Rex E. Zwiebel

Executive Secretary Tells Of Summer Activities

The secretary's report to the Board of Christian Education on October 18 began with a pertinent passage of Scripture:

Jesus then said to the Jews who had believed in him, "If you continue in my word, you are truly my disciples, and you will know the truth, and the truth will make you free."
(John 8: 31, 32)

It was his purpose he said to carry out his work as one who was seeking after truth.

Much of the work of the secretary has come to the attention of the readers of the Sabbath Recorder through previous articles. He noted his work at camp and Conference and several workshops conducted both for our own people and for cooperative Leadership Training projects in western New York.

Other activities included 9 sermons, 8 radio devotions, preparing material for the Year Book and Helping Hand, and acting as circulation manager for the Sabbath Visitor, as well as serving on the Planning Committee and taking several ecumenical or interdenominational responsibilities.

LEADERSHIP EDUCATION

There are several ways in which a pattern of leadership education can be constantly kept before the leaders of a church school. These are limited only by the amount of determination and concern that the church has in seeing that its leaders and teachers are prepared, and by the amount of money made available.

One of the most necessary is to provide reading material and urge the leaders to use it. Collect a wide selection of helpful books and magazines for the church library and remind them to use it continually.

Another is getting the experienced teachers to counsel with beginners and help them plan programs and use provided materials. A teacher who has the teaching of the Gospel at heart will want to help new teachers. Let new prospects be ap-

prenticed, and learn by watching you in action. You will do better, too.

A third in the list is for the teachers to study together the use of quarterlies, books, magazines, pictures, filmstrips, etc., as aids in their teaching. Let each one in your workers' conferences share what is being done in his class, the materials and how they are being used.

A fourth item is to advertise. Do not use sensational or fraudulent methods of publicity, but see that notices concerning any and every phase of Christian education come to the attention of all who should be concerned. The minister should be urged to preach a sermon periodically on education; news and announcements should appear in the church bulletin, in the church paper, on bulletin boards, and in the local newspapers.

Better methods than "shouting from the housetops" are available. Let us use them. Use discretion and advertise.

Each local church can have its own program. It can adapt suggested programs. The question is, "Are we doing all we can?" Surely the need is apparent. Every Seventh Day Baptist can do a large part in our Program for Advance through learning and teaching. Don't let your Christian education program lag!

Field Trip

On October 22 Secretary Zwiebel arrived in Salemville, Pa., for a series of meetings with our Seventh Day Baptist Church. Two meetings were held with the young people, and he was given the wondrous privilege of baptizing four of them on Sabbath afternoon.

Discussions were held on Sabbath eve and the night after the Sabbath regarding our Seventh Day Baptist Advance Program and the value of having a Christian Education Committee working as an agent of the church.

The Salemville Church has services regularly each Sabbath, although they have no resident pastor. Our three West Virginia pastors take turns holding worship services once a month.

Due to the death of the mother of the executive secretary, the last program workshop at the Salem Church was led by Pastor Clifford Hansen on October 29. Work with the churches at Lost Creek and Roanoke was postponed. Workshops were held at Middle Island and Berea as scheduled.

Baptist Jubilee Advance

The question has been asked. "What is the occasion being celebrated during the final year (1964) of the Baptist Jubilee Advance?" The answer is "the 150th anniversary of the beginning of organized Baptist work in America."

Five years ago, Dr. C. C. Warren, then president of the Southern Baptist Convention, visited the American Baptist Convention being held in Atlantic City, and suggested that there be a great evangelistic thrust and an anniversary celebration in 1964. The American Baptists voted to cooperate in the plans. Dr. Warren called a meeting in 1955, inviting representatives from all of the Baptist bodies to meet for the purpose of planning what might be done. A program was outlined and the group met again in 1956. In view of the fact that we have various ways of doing things in the various conventions, it was decided to have certain emphases each year which each convention body would carry out in its own way. It was decided that various parts of the denominational work be emphasized beginning with evangelism in 1959 and going on through to 1964 for the Jubilee. In 1960 the emphasis is on evangelism through teaching and training; in 1961 it is evangelism through stewardship and enlistment; in 1962 it is evangelism through church extension; in 1963 it is evangelism through world missions, and in 1964, the Baptist Jubilee.

Our office still has a few complete kits for Youth Week for sale at \$1.00 per kit. The first week in February is a long way off, but Youth Fellowships will want to plan early!

THE SABBATH RECORDER

Teen Talk

It Doesn't Fit

Is something wrong here? We have heard tall tales from Texas, but perhaps this tops them all. Here we see a Texas car and a Texas tire but they don't exactly fit together, do they? In all fairness to other states we should probably note that the sport car with a Texas license was not made in that state and that the tire was probably shipped to Texas from Ohio. A magnifying glass might enable you to identify both.

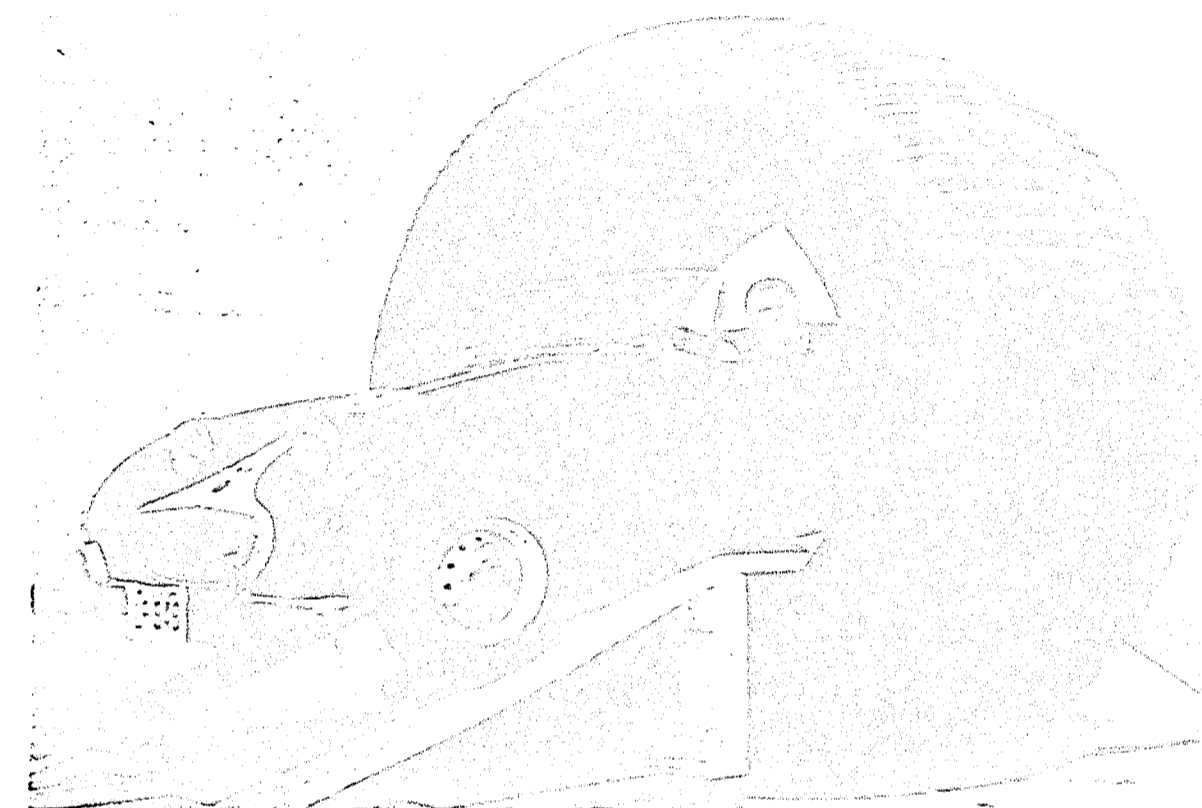
To set the record straight, the tire is for one of Le Tourneau's big earth-moving machines, and the car was actually driven through it, as the picture shows. Mr. Le Tourneau never tells about his inventions without also giving a testimony for the Lord Jesus. When we wrote and asked for this picture it was most graciously sent to us with the request that we send a copy of the Sabbath Recorder in which it is printed.

The important thing in life is to make everything fit together properly. At least that is one way of expressing it. When we have professed Jesus as our Savior and as our Lord and Master there are certain habits, attitudes, and words that do not fit the life He calls us to live. As teenagers we might like to drive a sport car through a big tire as a stunt. That would be o.k., but did you ever stop to think that some of the things you do may be as out of place as attempting to fit that tire on your rear wheel or trying to power the machine it was built for with the motor in that little car?

Again, our abilities at the present moment may be more fitted to learning to operate carefully and well the little car of our high school experience so that when the time comes for us to climb into the seat of that bigger machine with which we can move mountains we will be ready for it.

Let's not have it said of us that our actions do not fit our profession.

NOVEMBER 16, 1959



I. V. C. F.

A missionary in his Christmas letter writes to Inter-Varsity Christian Fellowship, "I can only say that through the mercies and leading of God, Inter-Varsity can 'chalk up another one' on its missionary roll call. Inter-Varsity was the instrument God so wonderfully used to begin my spiritual growth in college (Columbia University), and without it I would never have been in missionary service today. You can see what a tremendous debt I owe to Inter-Varsity, humanly speaking, though truly my debt is ultimately to God."

SABBATH SCHOOL LESSON

November 28, 1959

Confronted by Christ

Lesson Scripture: Acts 9: 1-9.

Let Us Share

THE BREAD OF LIFE

I am the living bread which came down from heaven . . . the bread which I shall give for the life of the world is my flesh.
— John 6: 51 (RSV).

Meditation:

John was an old man when out of the rich experience of years of faithful service he wrote his Gospel. He says clearly, "And the Word became flesh and dwelt among us. . . ."

Later he uses the words of Jesus Himself to testify to His humanity: "I am the living bread which came down from heaven: if any one eat of this bread he will live forever: and the bread which I shall give for the life of the world is my flesh."

In his first epistle John stresses again how fully human Jesus was: ". . . every spirit which confesses that Jesus Christ has come in the flesh is of God. . . ." John was convinced of the humanity of Christ. For us this humanity means that He came into the world to face human problems and human temptations. If we feed upon Him we can rise above our striving, our struggle to overcome all the difficulties and the trials that come to us. Jesus asks us to remember when we are ready to give way to despair, when we are disappointed in ourselves and in others, that He Himself faced disappointment; He, too, knew despair.

The pity is that so often we make our time of communion something apart from our everyday life. To feed upon the "Bread of Life" is surely to become so much a part of Christ that our life is purified and strengthened until we in turn are used by Him to help feed spiritually hungry men and women. The world is hungry for something more than material things. Even Christian people have often been content to share only things with others and have not realized that having satisfied physical needs, they have by no means fulfilled Christ's commands.

Is it not here that Christ needs the help of consecrated men and women who, themselves being fed with the bread which

satisfies, will share with a broken world the living bread which means life eternal?

Prayer:

Heavenly Father, in this season when we give thanks for countless blessings and look forward to the joys of the Christmas time, prepare our hearts to understand the full meaning of the coming of Christ to earth. Forgive our blindness and selfishness. Cleanse and purify us. Make us quick to perceive the spiritual hunger in another and how to share the living bread. Give us of Thy strength and wisdom, we pray. Amen.

Frances Hand in the Church Woman.

Publishing House News

This is an opportune time to mention again the new Heidelberg cylinder printing press that has not been in operation very long. There are now two identical German presses that operate very efficiently and take up very little floor space in comparison with the machines they replaced.

Having two similar presses made it possible to run different parts of the special issue *Sabbath Recorder* simultaneously and to meet the deadline for getting it into the hands of regular subscribers and those who had sent in special orders. The presses were running for approximately two days. After the printing was completed other departments worked the major portions of three days to fold, staple, trim, and package the largest number of copies sent out in recent years.

Seventh Day Baptists can be thankful that we have modern equipment and skilled employees in a well-ordered shop under a management with long experience when we want to put our best thoughts on paper in an attractive way.

First reactions to this current special issue indicate that it may be considered by a very large number of readers as being the best one so far published. If that is the case, then those who have ordered large numbers should find it a joy and privilege to distribute it widely and wisely. A few late orders can be filled while the supply lasts.

Upon the occasion of her ordination

A Deaconess States Her Faith

By Helen Acker Ogden*

I come before you with happiness. When I came to Alfred eleven years ago I knew no one here but God was close. The person I met first was Mrs. George B. Shaw. She made me welcome. Yes, God was very close.

I was not Seventh Day Baptist, but because of early training and personal convictions I knew Jesus, the Christ, as my Teacher and Redeemer, and I had been a church member for a number of years. I believed then and reaffirm now that the first word was spoken by God and that no matter what happens the last word will also belong to God. I believe that all things come through God, the Creator and Sustainer of the Universe; that all things in life have meaning; that the personality that is MAN comes from God. He follows man to the highest hopes and to the lowest despair, always with love. I believe that God's messengers went forth, and that there were several, but that Jesus, the Christ, was and is the Revelation of God to man.

He taught me that man is from God, that God expects certain things of me, and that God is love. Jesus taught me that love is the fulfilling of the law of God, the new commandment for keeping all old commandments, and that because God first loved me, I love; I love God; I love all men.

"Everyone who loveth is born of God" — this I believe. All things I am, can do, or be are through the Holy Spirit, the truth that is in me. This I must share with others.

I believe in the sacraments of this Christian Church. I believe in baptism and feel in need of and refreshed by the communion at the Lord's Table. I believe in

*Mrs. Gordon Ogden gave this statement at the Sabbath morning service of the First Alfred, N. Y., Church on June 27, 1959, when she and two others were consecrated to the diaconate.

the forgiveness of sins through repentance.

I hold the Bible as the true guide for faith and life and prayer as intimate communion with God. He knows my every need and is my help in every trial. He knows my every happiness and is my joy in every gladness. This I believe.

May I read a quotation from a precious book? "Prayer at its best is revealed when a man enjoys God and prays out of sheer love of Him."

I believe in the Second Coming of Jesus, the Christ, and I believe in the Sabbath of the Bible. How I spend these happy hours of the Sabbath is, I believe, a measure of my love to God.

I am glad that I am a member of this church, this denomination, and a co-worker in the great Church of God. I want to be not just an admirer but a follower of its founder and head, Jesus the Christ.

I now renew my vows with God, with praise and thanksgiving, and with the members of this church.

"Spirit of the living God,
Fall afresh on me today;
Melt me, mold me, fill me, use me —
Spirit of the living God
Fall afresh on me, I pray."

ECUMENICAL NEWS

The World Council of Churches has made it plain once again that equal status is a principle upon which it would insist before it participated in any ecumenical council embracing all of Christendom (referring to the Pope's call for union and a council of Roman Catholic bishops).

The general secretary of the WCC reiterated this sine qua non before the 90-member Central Committee of the WCC meeting on the Greek island of Rhodes. Dr. Visser 't Hooft indicated his belief that Pope John XXIII's suggestion for an ecumenical council in January 1960 or 1961 rejected the principle of equality and that the Vatican's position was that Protestant churches participating in such a meeting would come as petitioners seeking to return to the fold.

— Religious Newsweekly.

ITEMS OF INTEREST

In the City of David, first harpist of Israel, there appeared another first. From September 15 to 29, 1959, fifty-two harpists competed in the first International Harp Festival and Contest to be held in Jerusalem, according to an announcement by the Israel Government Tourist Office. Contestants came from 15 countries.

Latest Membership Statistics

Church membership in the United States now stands at a record-breaking 109,557,741 persons according to new statistics published in National Council's 1960 Yearbook of American Churches. The figure represents 63 percent of the country's estimated population of 173,374,000 — the highest ratio of church membership in U.S. history. It is a gain of 5,368,063 persons in 1958 or a rise of five percent as compared to a population increase during the same period of 1.7 percent. Of the new total 61,504,669 are Protestants; 39,509,508 are Roman Catholics; 5,500,00 are Jews; and 2,545,318 are Eastern Orthodox. The total increase of Protestant bodies during the year was reported at 2.8 percent. The figures on Protestant membership based on statistics filed by 224 churches, show the Methodist Church is the largest Protestant denomination with 9,670,690 members. Second is the Southern Baptist Convention with 9,202,205, and third is the National Baptist Convention, U.S.A., Inc., with 5,000,000 members.

Church Bulletin Notices

LOS ANGELES — The Tract Committee will meet in the library during the lunch hour, Clair Ahlborn, Chairman. . . . [Could such a notice appear in the bulletin of your church? You need a Tract Committee.]

LOST CREEK, W. Va. — Our Southeastern Association Co-Ordinating Council is seeking to compile a list of names and addresses of all people in the Association area (from Central Pennsylvania and Ohio southward) who are Seventh Day Baptist members, lone Sabbathkeeping folk, or interested in our cause. If you have relatives or friends that should be included, be sure to let your pastor know.

NEWS FROM THE CHURCHES

BATTLE CREEK, MICH. — Our church is endeavoring to cooperate in the Lay Development Program as suggested by the General Conference. In September a retreat was planned to be held at Camp Holston but because of inclement weather the program was carried out at the church. Laymen's Sabbath was observed on October 31 with laymen in complete charge of the Sabbath morning service.

The Sabbath School is encouraging increased attendance with the "Each one bring one" plan. A program of Bible memorization has been set up by the Religious Education Committee for the children's and young people's departments and more social fellowship is being carried out through class parties and suppers. Seven of our people are attending the Leadership Training School being held in the First Baptist Church this fall.

Thirty-one from our church attended the Northern Association meetings held in White Cloud October 16-18.

Dr. and Mrs. W. B. Lewis, two of our faithful members, celebrated their Golden Wedding Anniversary with an open house in the church social rooms the afternoon of September 6. Honoring their parents the children and grandchildren presented an informal musicale which was much enjoyed. — Correspondent.

Accessions

Salemville, Pa.

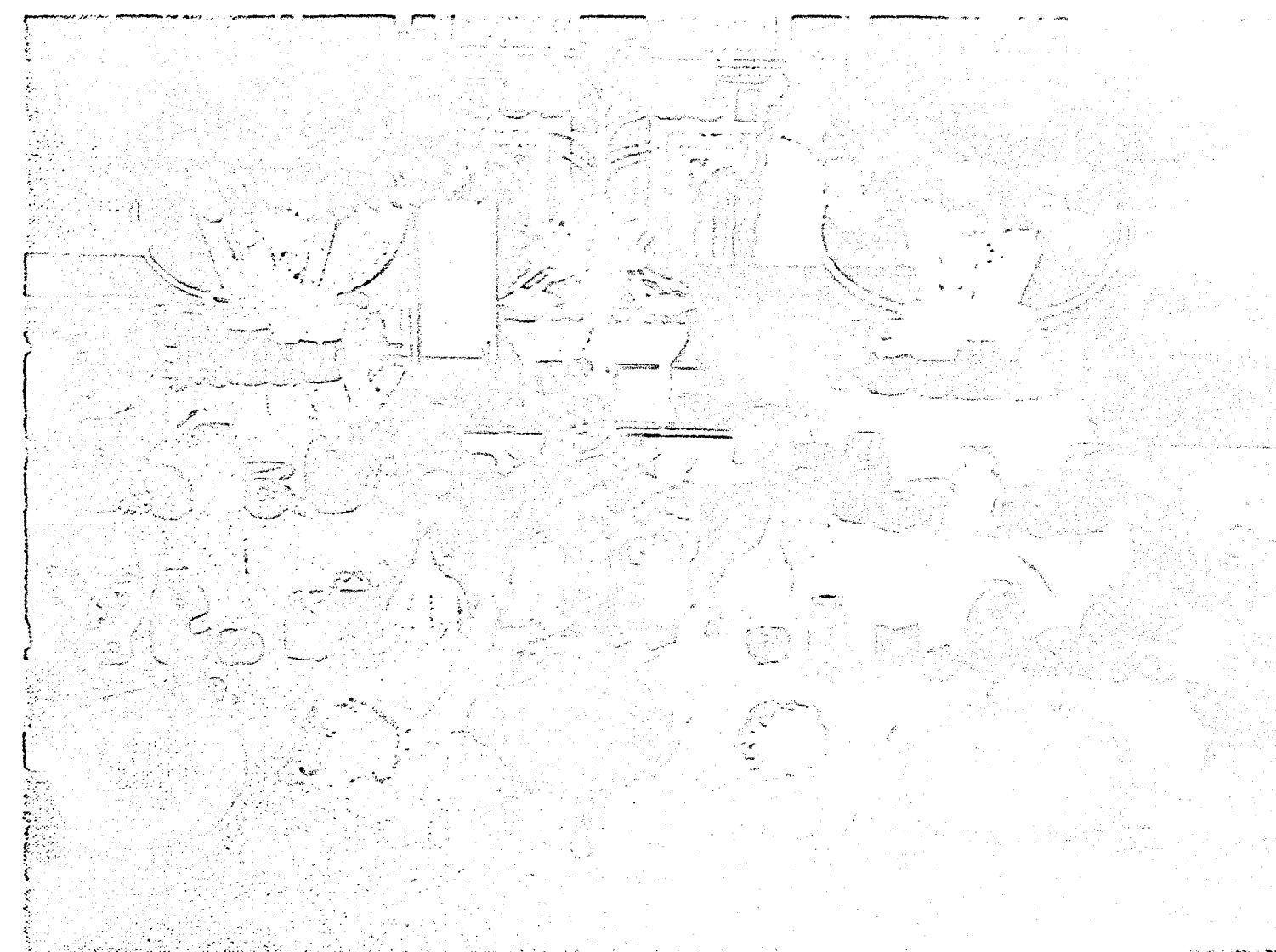
By Baptism

Wanda Jean Guyer
Juanita Joyce Lippincott
Kenneth Wayne Lippincott
Ruth Arlene Robinette

Marriages

Leighton - Arnold. — Kenneth Leighton, son of the late Mr. and Mrs. Virgil Leighton of Kingston, R. I., and Elsie Elizabeth Arnold, daughter of the late Mr. and Mrs. Daniel E. Arnold, Ashaway, R. I., were united in marriage at the parsonage of the First Hopkinton Seventh Day Baptist Church on Sunday, July 5, with her pastor, the Rev. Edgar F. Wheeler, officiating.

The Sabbath Recorder



NOW THANK WE ALL OUR GOD

For all the blessings of bounteous harvest,
For fruits of earth and blooming flowers,
For all such gifts as make life joyous,
And for Thy love that falls like showers.